

west last Wednesday. He had been sojourning in Wilsey, Kansas, previous to his visit to Waterloo. Brother Olinger is looking up a good place for business, and the town that succeeds in locating him will secure an honorable and valuable citizen. We have known him from childhood, and know his parents, and that he was well raised, and from his deportment while with us during this visit, we have reason to believe that he has not departed therefrom. We hope to hear of his prosperity, spiritually and temporally.

In order to lure specimens of the deep sea animal to a trap. Prince Albert of Monaco found it necessary to link an incandescent lamp with a powerful battery attached; but, the water pressure at a depth of a couple of miles being several hundred pounds to the square inch, he was unable to make a battery box of sufficient strength to resist crushing. This difficulty was fully overcome by the curious device, of connecting a rubber coated cloth balloon to the box. On sinking the apparatus, the increasing hydrostatic pressure forced air from the balloon into the box, keeping the internal pressure exactly balanced at whatever depth was reached. So successful was the arrangement that not only were sea fish snared but a camera was sent down and negatives of the ocean bottom under electric illumination were brought up.

Brother D. S. Cripe, of Elkhart, Indiana, writes to call the attention of the church in general, and the approaching state convention of Indiana in particular, to a defection in our church government. It has reference to the standing of a minister. He asks that all the ministers should recognize the standing of a brother in the congregation where he is at home, and from whence he is recommended, until he may have an opportunity to set himself right before the general brotherhood. Perhaps it would be well to have some provision for such cases. We believe that a ministerial association, something after the plan adopted at the late Ohio state convention, would answer the purpose. The law is said to be for the lawless, and no provision is necessary for the brethren "whose praise is in all the churches," and yet once in a while the slanderer may get in his work even against a good man, in such a way that the church should offer him the benefits of a house of refuge.

Correspondence.

To San Jose and Return.

On the 12 of June, in company with our little cousin, Lizzie Edwards, we started for her grandmothers at San Francisco, where she expects to remain for a while. After a ride of four hours we reached the city, a distance of 104 miles from Ripon. Stopped over night with my cousin, W. H. Haydock, who is assistant superintendent of the Coast R. R., running south from San Francisco. Perhaps brother P. J. Brown will remember him. He and wife were visiting here when brother Brown and brother and sister Bickley were at our place, when we caught the coon.

Next day went to make a short visit with a widowed aunt, Mary Stevenson, who also tented with us at the camp-meeting when brother Brown preached for us. Stopped off at Belmont about two hours with Mr. W. G. Stevenson, who has charge of the R. R. station at that place. Belmont is a promising little village, 25 miles from San Francisco, a desirable place to live with a family of children, as they have the educational interest at heart.

San Jose is termed one of the "garden cities" of the west, and of course a very desirable place to live, providing you can live a retired life. Land is very high in the city limits. Not much small grain is raised near the town, as it is more valuable for fruit and vegetables. Found my friends well. I did not know for certain that I would be in San Jose when I left home, or I would have dropped a card to brother Miller, so I could have called on them. I made some inquiry but failed to find them. It will be eight years next Christmas since wife and I visited San Jose. Great improvements have been made in that time. The first line of electric street cars I ever saw are now in San Jose, and for curiosity's sake I took a ride on one. It reminded me very much of riding on an immense "hobby horse," as there was so much rocking up and down to it. I prefer the cable cars for ease and comfort.

On the 14th, in company with cousin Frank Stewart, (who is out from Indiana for his health and improved so fast he has sent for his family) we took a drive out south to the country called the "Willows." Saw some fine orchards. The principal crops are apricots, peaches, cherries and berries. All the avenues through the country were in good condition for driving, and the land in

excellent cultivation. We were told of 50 acres that were for sale, about all in fruit, at \$1,000 per acre. To us \$50,000 looked about as large as the land. Cherries, apricots, raspberries and blackberries were flooding the market and seemed to be in as good demand in San Jose as in San Francisco. One great advantage San Jose has over other towns of its size, is its extensive canning factories, which give employment to the needy at home. Many boys and girls from 14 years old and upward are employed there. They easily earn \$0.75 to \$1.00 per day if they are quick with their hands. School vacation was made a month longer for the benefit of the children.

On Sunday morning I left for Lathrop, where I had promised brother Wolf to stay over night. One would think the farmers were well enough fixed to rest one day out of seven, yet we saw men hauling produce to the R. R. station for shipment.

At Niles a thirteen coach train pulled in from "Oakland Pier." The platform was soon crowded with young people on their way to the picnic grounds to have a merry time. Here the young folks were met by a four-horse team, with a hay-rack, with steps and seats so arranged that 25 persons could be accommodated at five cents each. I learned that this teamster hauled hay all week and passengers on Sunday. Here the engineer uncoupled and went to take on water, and came back with such force as to knock the women and children over that were standing. The women screamed and the children cried. The bumper on the front car punched a hole into the tender and let the water all run out. So they had to send to Oakland for another engine, causing a delay of over one hour.

At Altamont I saw the bright monument of a church house, built by that zealous little band that used to worship there. There were the Beers, Dotys, Parretts, and the Finches, who have all moved away. Really I can't think who are living there now. I believe brother Shank is still holding the fort.

Arrived at Lathrop at about 2 P. M. Took a walk over to brother Wm. Myers. Had a pleasant talk and then went to brother Wolf's. He soon returned from his appointment at our school house. In the evening we attended a gospel meeting at the church, conducted by the society of the W. C. T. U. the first I ever attended. The attendance was good, and the programme was good so far as rendered, but the president and secretary failed to be there, which cast a gloom over the association. However brother J. P. Wolfe did his part, select Bible reading. The Methodist pastor failed to get word in time, therefore had nothing prepared to say on the subject of temperance.

B. G. FREDERICK.
Ripon, Calif.

From Mt. Pleasant, Ohio.

Brother A. M. Ridenour, of Bryan, Ohio, by the request of a number of the brethren and sisters here, preached last Saturday evening in the Mt. Pleasant Brethren church. His sermon was an excellent one, and was well received. It was both logical and practical, and reached nearly every phase of every day life.

Brother Ridenour did a good work here during his pastorate of 1889, and his many friends both in and out of the church were glad to see and hear him again, especially those whom he was instrumental in bringing in to the fold. Brother R. is one of our ablest ministers, and a man with his education and talent ought to be kept constantly in the field. In expounding and defending the doctrine of the church he excels anything I ever heard, and I have been a member of the church for seven years. We hope he will come again and give us another of his soul stirring sermons.

We are having a very interesting Sunday school this summer, and our few faithful members are doing what they can without the aid of a pastor, to keep the work in a healthy condition; but we have had much to discourage us here. We hope, however, there is a brighter day for our little band at Mt. Pleasant. May the Lord bless his work and prosper his faithful children everywhere, is our prayer.

HENRY KIZER.
Mt. Pleasant, O.

From Congress, O.

To the readers of the EVANGELIST and the Brethren church in general; greeting:

Allow me to call attention to what brother Holsinger says in No. 27, July 2d. I do this from a sense of duty to brother H., and the cause of the church, feeling morally sure that the perpetuating of the Brethren church depends to a very great degree on the character and success of our recognized church organ, the EVANGELIST. And I hope all feel with me that the Brethren church is a necessity. We need it for the gospel liberty we enjoy in it; the world needs it for the doctrine that the church upholds, and reflects through her organ. A thoroughly orthodox, gospel indoctrinated paper we must have, and I am free to say we now do have it. And we must maintain it, and sustain the editor, who is willing to make any reasonable sacrifice for the cause. I say I act from a sense of duty. Full well do I know that I was one of the principal agencies that drew, with a long, strong pull, brother H. across the Rockies and plains, where he was comfortably located in our "American Italy," to

take charge of the paper and turn it into a defender of the faith and practice of the church, and rescue our cause from general ruin. Full well do I know that it cost him no little self-denial to respond to our call. And, I also know that some more of us made some sacrifice for our general cause. And now, brethren, I am ready to make still more, though poor in this world's goods. Yet I will not allow the cause to die, or even suffer as long as I can help it. We have staked too much on it for that; the world needs it and heaven wants it sustained. Only hell and the enemies of a pure gospel church would like to see it sink. You, my brethren, yea, and my sisters, are all jointly interested with me to help in every possible way to encourage our brother in his labor, for it is the labor of us all. Therefore, I beg of you, all the members of the Brethren church and all who have her welfare at heart, to use all reasonable influence, and make all reasonable sacrifices to help the paper, for by so doing you help the cause, and by that means you help save souls and glorify God. Now all hands to the work. You cannot afford to do otherwise. To the work, then, with a will; let us stop this thing of cramping our brother in his financial affairs. P. J. BROWN.
Congress, O.

A Letter from Louisiana.

As I promised to write to the brethren when I left Kansas, I will send it to the EVANGELIST, so that more may get the benefit. I have many relatives and friends scattered over the Union who do not know where we are. We have been here five months, and have had some chance to get acquainted with the people, and the manners and customs of the country. I should like to dispel some of the prejudice that exists between the North and the South.

Jennings is a little town of seven hundred inhabitants, situated on a fine, level prairie, one hundred and eighty miles northeast of New Orleans, and thirty-eight miles west of Lake Charles. It is the county seat, or parish seat, as we do not have counties here, the parish being sixty miles square. The people of this town are mostly northerners, from Iowa and Kansas, who have sought a more congenial climate in this old new land. Although this is one of the oldest states in the Union, it is very, very new. Six years ago the first northern settlers pitched their tents on homesteads, now the town-site. The natives of this state are French, driven from Arcadia two hundred years ago, for their religious belief, being Catholic, which faith they still hold to very tenaciously. Some of the natives are very wealthy, owning as high as four thousand acres of land. They are well educated, and the young people are learning the English language and are taking to northern ways in many respects. But the poorer class are ignorant, and hold to the old ways of hundreds of years ago. They still cook by the fire-place, and live in houses without window glass, having a board hung on hinges, which stands open day and night for at least eight months in the year. We do not have frost until December, and very seldom later than the middle of February. They mostly live along the river and lakes, and have orange and fig trees that have been bearing fruit for a hundred years. They knew nothing about taking the prairie land until the northern men came here. They left it lie out with thousands of wild cattle, horses and sheep grazing on the coarse grass. They have their "round-up" every spring to brand the calves and colts, and many men do not know how many head they own, for they live on the grass all the year round. The cattle are of the long-horned breed, and the horses a small pony, and can be bought off of the prairie for fifteen dollars per head. When broken they make a very fair small team that can endure many hardships. It is useless to bring northern horses or cows here unless they can be sheltered and fed grain for a year, as the hot sun and coarse grass soon gives them something like the Texas fever. If the readers of the EVANGELIST would like to hear anything more about this country I will write another letter soon.

ANNIE GRUBB.
Jennings, La.

From Bryan, Ohio.

On last Saturday I was conveyed across the country a distance of twenty miles, to the Mount Pleasant Brethren church, where, in the evening, I tried to present to them some truths which I trust may be for their spiritual enlightenment. We were greeted by a fair audience of attentive listeners, whom we had not met with in God's house since the close of our pastorate there, over six months ago. After the services we were taken to brother Henry Kizer's where we lodged for the night. Early on Sunday morning brother Henry started with me in his buggy for Prattville, a distance of twenty-two miles. The ride was long and tiresome, but we reached Prattville in good time for our 11 o'clock appointment. Found an appreciative audience anxiously awaiting our arrival.

After the evening appointment we were called to the bedside of our aged sister "Grandma" Long. We had visited her a number of times during her late illness, and always found her fully resigned to her Master's will,

and by her request we always read a chapter, sang a hymn, and prayed with her. But on this occasion we found her too weak to speak, and yet I believe, from the expression of her face and eyes, that she recognized me. When I arose from my chair and left her bedside she looked after me in such a wishful and imploring manner that one of the sisters present suggested to me that grandma wished me to pray, saying at the same time that there was something she wanted and seemed to be waiting for, and they believed it was prayer. Accordingly, we knelt by her bedside, and as I began to pray one of the sisters observed grandma moving her lips as in silent prayer, and as I concluded my prayer and rose to my feet she drew one long breath, closed her eyes, and peacefully fell asleep in Jesus, without a struggle, and as I looked at her marble form I said to myself, truly "Blessed are the dead that die in the Lord." I preached her funeral yesterday (Tuesday) at two o'clock, and we laid her to rest in the cemetery near by. See obituary notice elsewhere in this issue.

A. M. RIDENOUR.

Bryan, Ohio.

Our Work.

Roann, June 28th, the brethren at Roann chose brother John Bowman to the office of deacon, with the privilege of preaching. Brother Bowman is quite a young man yet, and with his intelligence, deep piety, energy, love for the cause, and good judgment, we feel the church did a good work for the church at home and at large, by calling brother Bowman to the work. He will take hold of the work at once. We expect to have him take our rounds some and thus give him opportunity to become better acquainted with the brotherhood and different audiences. This helps young men to build faster, we believe, than to start altogether at one place.

The Roann brethren still have a few more young men who with care will make future planters and waterers in the church. God help them to be faithful and diligent in all good works.

Last Sunday we baptized two more young men. We have not gotten all yet.

Sidney. At our last meeting at this point, two—man and wife—came out. We baptize them next Saturday afternoon. The brethren at Sidney will hold their love feast, Thursday evening, Aug. 14th. We would be glad to have the brethren from our surrounding churches come and commune with us.

North Manchester. We forgot to say in our last that the brethren here held a love feast the last of May. There were about sixty-five communed. The house was full, but everything was quiet and with interest. The church is now making an effort to get a new organ. The efforts so far are attended with success. We expect to have one in the church for trial at least, by next Sunday. We believe it will help to create, sustain and further the interest and activity of the Sabbath school and church. Our young members are becoming more active in the church. We should try to encourage them all we can. Through the help of the organ we hope to give encouragement. We notice, too, where the young people become interested the old ones do, if there is any fire left. Oh, God help us to lose all grumbling in work!

W. C. PERRY.
North Manchester, Ind.

Brother H. S. Sprinkle's Response.

In regard to the financial affairs of the EVANGELIST I want to say in the first place, that the church cannot afford to lose the paper. It is hard enough to lose some of our prominent preachers; but if they are in the church only for the "fleece" and the sake of popularity, the sooner they go the better for all concerned. But now to the point. Your plan of forming a non-assessable stock company is a good one if it can be so organized as not to hold any of the personal property of the stockholders for the debts of the company. We want to be sure of that.

Now as we need a church paper and other literature for setting forth the truth, let us go to work and establish a publishing house that will be a credit to our cause, and where all our literature may be published. Let us wake up to the work. The Brethren church is based upon the rock, and she can never be snowed under; but we must get upon some system of work. Let us stop whining about creeds and about what the church will do when we are gone, and go about doing our Father's business, and he will take care of us and of his church. I can't preach in the pulpit but I can work some where and I am willing to do what I can. I have an offer to make. I will be one of one hundred brethren that will carry two-thirds of the paper, and let the editor carry the other third. Then let the majority of the one hundred say who the editor shall be, and let him be elected annually.

And all the interest that shall be asked on the capital invested shall be one copy of the paper for each \$10.00 invested, to be sent to parties named by the stock holders.

HENRY S. SPRINKLE.
Huntington, Ind.

Rushville, Ind.

It is with a degree of pleasure that I pen these lines, surrounded, however, with feelings of melancholy and deep meditation, when I call to mind the scenes of other years. In this land I was born, and when a child of one year my father dipped his sandals in the mystic river, and left the shores of time. When two years more had

passed, the awful message came to my mother. God changed her countenance and sent her away. In this neighborhood they are buried. Here I spent my childhood days, living with my grandparents on my father's side; but they, too, are on the other side, awaiting the great day of God.

In this land I spent a part of my school boy days. In the house where I pen these lines I attended the first day of school in my life, 36 years ago, and yet the house is in a good state of preservation. On the play-ground near by I spent many happy hours in childish glee.

But when we come to survey the congregation now, the song of the old colored man comes to my mind:

"Things has changed about this place; The scholars they are all gone."

We were called to preach here over Sunday, and the walls of this building were almost expanded to give place to the congregation. When we looked over the audience we only could recognize two or three of our former school mates. They are scattered far and wide, and some will come no more to greet this sacred spot, with voice and songs of childish glee.

I shall preach to-night, and then turn my steps homeward, where the ties of earthly affection bind us to those we cherish in this life, and hope to meet our other appointments.

Farewell school mates; those of you that are left.

Farewell old play-ground; in my memory you will dwell. Farewell old house, farewell; I may never see you more, but I hope you have been instrumental in affording a place of knowledge that has prepared my soul for the house not made with hands, eternal in the heavens. And now, collectively, to all, play-ground, scholars, friends, and dear old house, I once more say, farewell.

WM. W. SUMMERS.
North Manchester, Ind.

From Elkhart, Ind.

On Monday evening, June the 5th, the church resorted to the St. Joseph river where baptism was administered to a dear sister. On the same evening met in council to make necessary arrangements for our communion, which came off on the 20th, of the same month. It was a feast of love to many, and expressions of satisfaction were heard on all sides. This was the first attempt for the Elkhart church to hold a public communion. Some were fearful, but where the Lord is there always is success. There were about forty communicants. Elder George Neff officiated. The home members could not all be present as some were from home and some were sick. Some of our brethren work on the railroad and that caused some to be absent, for which we feel sorry. On Sunday the 30th attended children's meeting at Indian Creek. There was quite a good turn out for the inclement weather as part of the day was very rainy. This day was set apart for children's day, and a review of their Sabbath school. This is a fine school. It speaks well for the Indian Creek brethren.

The Elkhart church is alive to the cause of Christ. All workers are in union and harmony. We try to preach from twice to three times nearly every Sabbath; every Tuesday evening we have prayer meeting. Brother J. H. Swihart is expected to come to our help and hold a series of meetings, the last of September or the first of Oct.

D. S. CRIFE.
Elkhart, Ind.

New Testament Time.

Brother S. P. Stevens offers the following statement of New Testament time:

The natural night was from sunset to sunrise.

The civil day was from sunset one evening to sunset the next.

Night: First watch evening—6, to 9 P. M.

Second watch midnight—9, to 12 P. M.

Third watch cock crow—12, to 3 A. M.

Fourth watch morning—3, to 6 A. M.

Day: Third hour—6, to 9 A. M.

Day: sixth hour—9, to 12 noon.

Day: ninth hour—12, to 3 P. M.

Day: Twelfth hour—3, to 6 P. M.

Our Lord's predictions of his resurrection are in accordance with the usual expression respecting the civil, not the natural day. Thus three days and three nights: is in the Greek all one word, which should be more correctly translated—three civil days.

OUR DEAD.

DE LONG.—Magdalena De Long was born in Medina Co., Ohio, March 23rd, 1818. She was married to Jacob De Long, August 27th, 1833. Departed this life July 6th, 1890; aged 72 years, four months and one day. She had been afflicted for some time before her death, and bore her suffering patiently, fully trusting in her Savior until the end.

She was a worthy member of the Lutheran church for more than fifty years. About eighteen months ago she was baptized by the writer, and received into the Brethren church, of which she was a faithful member at the time of her death. She was a kind companion; always cheerful and loving, and fully prepared to meet her God. She has left a bright and shining light that others may see her good works and glorify God. Her funeral discourse was delivered by the writer, to a large concourse of relations and sympathizing friends. Peace to her ashes.

A. M. RIDENOUR.